

EAST
WEST

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Fact Finding Committee's Report

Six Co's "White Paper"

Press confab takes on air of a probe

By STELLA WONG LEE

(Ed. Note: Artist - writer Stella Wong Lee, wife of noted photographer Kem Lee, attended the Chinese Benevolent Association's press conference which attempted to present the brighter side of Chinatown to balance the grim study serialized by a downtown paper. Here Mrs. Lee captures the mood of the press conference in words and picture.)

The august hall of the Chinese Six Companies took on the aura of a motion picture studio as flood lights were turned on and TV cameras and tape recorders began to whirl.

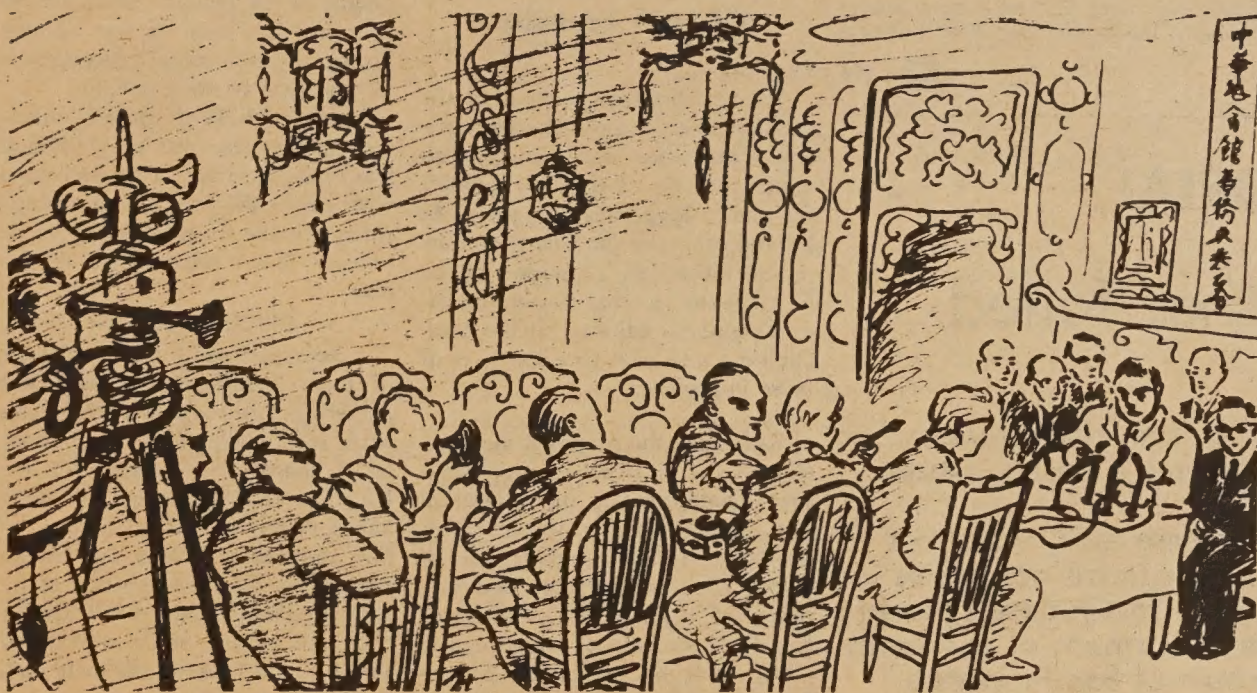
Chairman Steve Jeong introduced the board of presidents from Ning Yeong, Sui Hing, Hop Wo, Kong Chow, Young Wo, Sam Yup and Yun Wo who sat at the end of the long table facing the battery of newsmen.

Attorney Marvin Lewis representing the Chinese started to read the notes compiled by the Fact-Finding Committee headed by Dr. Kalfred Lum, H. K. Wong and Charles Leong. Mr. Lewis did not get very far when questions poured from the Bay Area press corps.

I was making a quick pencil sketch of the press conference which seemed to be turning into a probe. The Chinese Consolidated Benevolent Association (also known as Chinese Six Companies) had called this conference in an attempt to correct what the Chinese citizenry believe to be a blanket indictment of the entire segment of the Chinese people of San Francisco.

Here are some of the questions and answers:

Reporter: Since the thrust of newspaper is toward the labor dis-



NEWSPAPER and television reporters turn the Chinese Six Companies' press conference into a probe. Artist-writer Stella Wong Lee sketches the tense scene of newsmen interrogating Marvin Lewis, legal advisor for the Six Co. Behind him are the board of presidents of the benevolent association.

pute, can you give the truth to these charges?

Lewis: They blame the Chinese Community rather than individual garment employers. The Juvenile delinquency, the prevalent crime in San Francisco Chinatown, poor nutrition, coolie labor, the ghetto conditions, the health situation, the suicides — I can go on and on — allegations of charges! The Chinese are deeply hurt. There is no one who does more for the Chinese than the Chinese themselves. They do more for themselves than any other ethnic group.

Reporter: We came here to get the views from the Chinese people — we haven't got it!

Lewis: Much of it is the fault of the Immigration Dept. — why blame the particular ethnic group? Now Chinatown is full of Health inspectors, police, etc. — Why do it just now when headlights are on China-

(Continued on Page 2)

Statement on Chinatown progress

By KEN WONG

Chinatown is not a ghetto of coolie laborers the Chinese Six Companies told newsmen at a press conference last week. Representing all the Chinese in San Francisco the organization issued a 41-page statement to report the brighter side of the Oriental quarters, its achievements and philosophies.

Attorney Marvin Lewis acted as spokesman for the Chinese.

The report highlighted these major points:

- In the area itself in the last three years there has been \$9 million worth of remodeling done, all

(Continued on Page 3)

Eight held, \$100,000 burglar ring smashed

Chinatown's wave of burglaries have ended, police hoped, with the smashing of a ring suspected of pulling off \$100,000 worth of jobs involving 170 victims.

Eight young Chinese men, believed to be the core of a larger gang, had been taken into custody by Thursday, their arrests ending a three-month crime spree resulting in burglaries of some 120 apartments and 50 stores in Chinatown.

Police smashed the ring after the testimony of one suspect led them to an apartment on Clay St. There, inspectors discovered Anthony Chan, 22, in possession of several stolen wristwatches. They arrested him.

The lawmen then picked up

Chan's roommate, 20-year-old Peter Lau, and three more acquaintances of Chan and Lau were in custody within a day.

Finally, a trio of juveniles were caught while burglarizing a building and are believed to be associates of the older suspects.

Primary evidence linking the men to the crimes were the recovered watches, among 30 valued at \$10,000 and stolen two weeks ago from a Chinatown jewelry store. They were identified through serial numbers.

The adult suspects are being held in City Jail under formal burglary charges.

Pailou rites—Mayor flips, 1,000 cheer

Mayor John F. Shelley flipped a switch on a big rotary drill rig and 1,000 persons applauded at ground breaking ceremonies for the long-awaited Chinatown Gateway on Grant Avenue and Bush Street last week.

Mayor Shelley told the crowd, "At a time of racial strife in our big cities, this Gateway is a symbol of peace between the Chinese people who live in San Francisco and their neighbors."

Among other dignitaries attending were Shu-Kai Chow, the Republic of China's Ambassador to the United States, Ying-Shou Che, the Chinese Consul General, and W. F. Mah, president of The Chinese Six Company.

Chinese know where it's at . . .

Oriental flavored hippies

by Ben Fong-Torres

SAN FRANCISCO — If you're Chinese, it's not likely that you're a hippie. Yet, if you are a flower child, you're probably less plastic than your Anglo-Saxon counterpart. At least that's what your Anglo-Saxon counterparts think.

Thoughts on Oriental hippies — and why they're usually more genuine than most in mellow yellow spirit — were among philosophical stones flung out by the Haight-Ashbury set last weekend, amidst its "Death of the Hippie/Rebirth of

Free Men" rites.

CHINESE 'ALREADY THERE'

One youth, psychedelically gassed and granny-glassed, held a small crowd of tourists loosely around him, persuading them to drop money on the sidewalk "so I can buy fruit for people".

Spotting a quartet of Chinese teenagers among the audience, he switched his pitch with the deftness of an encyclopedia peddler: "Now, the Chinese know where it's at. For instance, an Oriental says if you use LSD, it's already 'there' in one sense,

where a Western man is very messed up when he starts."

A hippie girl, completely stumped by the flowered Stengelese she'd just heard, turned away with a shrug and talked to EAST/WEST about the Haight. On the lotus blossom variety of the "love generation", she said, "I don't know a lot of Chinese hippies — but the ones I do know are real people. They don't seem to have to try to be hip. They just ARE."

FIRST-TIME VISIT

The view from out of town, mean-

while, was offered by a 16-year-old Sacramento high school coed, one of a group of Chinese youths visiting the Haight-Ashbury for their first time. "All we know about the hippies," she said, "is what we get from the papers — and it's pretty negative."

Her parents — as with parents and other would-be guardians throughout the country — are dead set against the bohemian ideas of the hip set. "And especially my parents," she added, "since they're Chinese

and all."

Because of the traditional tightness of the Oriental (Chinese or Japanese) family, few youths achieve a physical escape from home. Yet, and perhaps also because of the family chains, those who do get away usually become devout and devoted "freebies" (the new term coined by Haight-Ashbury leaders to those who are spiritually free, as opposed to the Macy Mod-freak-out-plastic-phony version of the hippie).

A native of the Haight-A, a

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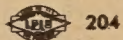
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EDITORIAL

The light that failed

We are sorry to report that the Chinese Six Companies press conference was a fiasco, a turkey, a bad show.

Its purpose, the press release said, was "not to defend nor debate issues nor criticize nor praise individuals, but to correct what to Chinese citizenry is believed to be a blanket indictment of the entire segment of the Chinese people of San Francisco."

Its secondary aim was to provide "facts and figures concerning the Chinese residents of San Francisco and to give a history of fraternal and benevolent associations that do so much for their people."

The Six Companies also issued a White Paper, a 41-page statement, to sum up the positive side of Chinatown conditions, the achievements, philosophies and habits.

Given such an impressive document, newsmen expected a big story. But instead were treated to a long-winded introduction of the Board of Presidents of the Chinese Six Companies, seven in number, followed by attorney Marvin Lewis, acting as spokesman for the group, reading the lengthy statement.

A marvelous reader, Mr. Lewis was up to page 5 when a reporter from an East Bay television station interrupted. "Of rhetorics enough, we came here for truth."

Mr. Lewis' courtroom demeanor and answers did not satisfy the TV newsmen who began to unplug the mikes while the attorney barely managed to get his last word in as the lights went out.

A testimony to the effectiveness of the press conference was the silence accorded by San Francisco's only morning paper. It chose to be charitable and printed not a single word of the episode.

Mr. Lewis is a capable attorney and as a friend and legal advisor would have been much more effective behind the scene. For the public's — Chinese and non-Chinese — immediate feelings were: "Is there no Chinese able to speak for the Chinese?"

We found the recitation of figures on how much the Chinese have socked away in the banks vulgar ostentation. It will attract a closer scrutiny on income tax returns by the Internal Revenue Service.

But the Six Companies missed the boat. Instead of issuing a White Paper to TELL how well the Chinese are doing it could have SHOWN it by holding an open house on Double Ten Day.

Open the door to Chinatown neighbors. Action speaks a thousand times louder than words, no?

Letters to the Editor

Keep up the scandals?

Gentlemen:

Thank you for your recent reports on the scandal of the Chinese Benevolent Association. They were excellent articles, and I enjoyed reading them. I especially like your journalistic approach to the matter. Please keep up the good work.

Raymond T. Huang
Los Angeles

Charter revision

Dear Sir:

We support the proposal of the creation of a Citizens' Charter Revision Committee since there is no major revision of the City Charter for such a long period of years. As the conditions of the City have now radically changed, a revision of the City Charter, so that its administration could be adjusted to the present time and new conditions, is of basic importance.

Regarding the proposed membership of the Citizens' Charter Revision Committee in the resolution for revision "to be composed of seventeen (17) members, all of whom shall be residents and taxpayers of the City and County of San Francisco, and of whom eleven (11) shall be nominated by the Board of Supervisors upon the recommendation of its legislative and Personnel Committee after consultation with the President of the Board, and six (6) shall be appointed by the Mayor", we sincerely recommend that one-third of the appointees of the Mayor and nominees by the Board of Supervisors should be members from the minority races in order that they could present their particular problems to the whole committee. As there are 37½% of the population from the minority races, we are certain that they have eligible and qualified persons to discharge the duties as members in the revision of the Charter.

Furthermore, the time devoted for the charter revision study should be cut down to one or two years instead of three by appointing municipal government experts to help to advise the revision committee.

Sincerely yours,
J. K. Choy, President
S.F. Greater Chinatown
Community Service Association

Golfer Ken Tom tops Sacto medal play

SACRAMENTO — Scoring a par 72 in the concluding round at Bing Maloney, Ken Tom captured the Sacramento Chinese Golf Club medal play championship with a 54-hole total of 81-78-72-231. Kai Fat, field runner-up and title flight leader, posted an unusual consistent 80-80-80-240.

First low let prize went to John Wong with 283-84-199.

In the women's division, the leaders were Mrs. Jack Chew, 85-88-87-260, and Mrs. Charles Fong, low net 316-87-229.

Press confab

(Continued from Page 1)

town, why not *other* times?

Reporter: What about the charges of the Chinese women getting only 55 cents an hour and working 15 hours a day?

Lewis: We have no answer for that.

Reporter: The labor department seem to be able to answer that!

Lewis: Most of it are untrue.

Reporter: How untrue are they?

Another reporter: Is there a group aiming to listen to the complaints of the people? Even though it is not the duty of the Chinese Six Co — their moral obligation is to take care of these people.

Lewis: I think if you are indicting the Chinese you are indicting San Francisco itself. This isn't done with the Irish, Jews, Italians. Outsiders mistake frugality for apparent poverty. It is a self-imposed thriftiness.

CIRCUMSTANCES

I have personally spoke to some of these seamstresses when I was gathering folk songs that they sang while their sewing machines hummed. I found that in spite of the language difficulty some of these ladies earned and saved enough to buy properties. Others labored to provide for family necessities. Many supported their relatives in China in this fashion and some worked so they did not have to ask their husbands for everything.

There are those who came to the shops because they were lonesome and sought company. Some brought their children along. The mothers

were free to come and go.

As one woman told me, "It all depends on each woman's circumstances." Her own were such that (she has 7 children, 3 of them yet small) that she took her sewing home to work. If she had only an "end child" she would also work in the factory, she said.

She spoke no more than a dozen words in English. English sentences to her were strung together like endless beads. Where else could she work and earn a few dollars?

CONTROLLED PRICES

At another occasion, some years ago I also accompanied a Chinese lady contractor to Apparel City and to my surprise I found they only gave something like \$20 for a dozen dresses, and \$5 to \$10 for a dozen blouses! (I know how much, much more I have to pay for a dress or a blouse at the stores.) Out of these controlled prices by the big manufacturers the Chinatown employers must figure out their share and that of the many sewing ladies.

With all this in mind, I left my sketching and approached Mr. Carlton Cordell of KTVU who had this to say to me:

"They (meaning the Chinese Six Companies) should conduct their overall investigation into these conditions, if they really have the welfare of the Chinese at heart. They can do things that the Caucasians can't do. They have more power than any city government in the community."

What do my sisters (any of you) want to say about all this? This is a good time to speak out.

Amok son decapitates father with cleaver

CARLIN, Nev. — A cafe owner was decapitated by his cleaver-wielding son, who was shot in the head by an off-duty policeman, Associated Press reported.

Sheriff Jess Harris identified the dead man as Glen Chinn, 57, slain in the kitchen of his cafe.

Chinn's son, Howard, 36, was taken to Elko General Hospital with a .22 caliber bullet wound in the temple.

He was treated and flown to a Salt Lake City hospital by chartered plane.

The younger Chinn had returned from the Salt Lake City Veterans Administration Hospital, Harris

said, and got into a fight with his father.

A waitress went next door, when off-duty policeman Aldo Pacini was working as a carpenter.

As Pacini entered the cafe, Howard grabbed a meat cleaver and struck his father in the neck, Harris said.

Pacini obtained an automatic from a bartender next door and shouted at bystanders to get out of the way, Harris said. Before he could do anything, the younger Chinn struck his father again.

So he shot once over his head Harris said. Chinn kept coming and Pacini shot again and hit him in the head.

'Black Power' Means 'Fight for Identity'

SAN FRANCISCO — "Black Power" is simply an historical struggle toward self-identity by American Negroes," believes a psychiatrist at the University of California's San Francisco Medical Center.

Dr. Price M. Cobbs says the idea of "black power" began before the turn of the century when former slaves realized that "freedom" really meant subjugation.

"The image of the shiftless, stupid, 'Yassa, boss' Negro projected by white society finally convinced the Negroes they were that way," says Dr. Cobbs.

Many Negroes realized the only way to overcome the self-hatred induced by this negative image was to resist the white man's version of society. "How-

ever, the Negroes at that time thought the way to overcome the negative image they held of themselves was become as much like whites as possible," he explains.

This led to the deep-seated belief that everything black was bad — everything white was good. "The modern concept of black power began with Malcolm X, the Black Muslim who was the first national figure to develop positive concepts around blackness," Dr. Cobbs contends.

The "insurrections" taking place in American cities are one manifestation of this new consciousness, the psychiatrist asserts, as Negroes turn their feelings of "hate, envy and fear" away from themselves and onto white society.



By Manchester Fu

It was ten-thirty in the evening. He was standing at the corner of Sacramento and Grant with a face like a St. Bernard, tall, with long sideburns. The black blazer and tasseled loafers said he was a swinger.

Only he wasn't swinging, but approaching passersby with a sad smile and saying, "Could you help a guy out? I've been down at Bay Meadows and the bangtails did me wrong. I lost my shirt. Here . . ."

He slipped off a gold wrist watch and said, "This cost me two hundred bucks, you can have it for twenty-five."

The man shook his head.

"Look at it. It's an Acutron. Honest. I'm broke. I need money to get home. My wife is going to kill me."

The man walked away without looking back.

"Give me ten and the watch is yours. . . ."

There were no takers after half an hour. Maybe the talk was too smooth, too pat. Or they may have suspected he had four or five more watches in his pocket. . . .

★ ★ ★

ONE POTATO HOT: Doubleday is sitting on a manuscript written by a Jenny Chen, living in Hong Kong, who forty years ago was the playmate of Chiang Kai-shek before he met Soong Mei-ling. Chiang put Jenny on a slow boat to the U. S. Pressures had been put on to block publication. One publisher was offered \$60,000 to forget it. . . . Wow and whee. You can buy the Herb Caen-Dong Kingman's "San Francisco, City on Golden Hills" at the Big E at nothing down, \$5.00 a month. And pay the rest of your life? It's \$22.50. . . .

★ ★ ★

Kingman's illustrations for the book are on exhibit at the Pomeroey Gallery at 449 Pacific Street. . . . And three blocks up and seven blocks over at 1757 Stockton near Greenwich is the Seven Arts Center Francais where Sherli Chu is showing her acrylic and oil paintings. You can walk, take a cab or the 41 trolley. . . .

★ ★ ★

MALL PERKINS: Architect Merrill Jew has been making trips to Stockton. And not to visit any mental rehab center. He's designing a Chinatown Mall which will house the Lee and Louie, Fong, Kwong clans domiciles . . . and along the construction line, Shing Chong, old-time grocery since the turn of the century, is closed for remodeling. As suggested by health and building inspectors who must have confused it with a sewing factory. . . .

★ ★ ★

FLICKS FROM THE FLACKS: Craig Jue, 8-year-old son of L. A. architect Albert Lynn Jue, is in "The Green Berets" opposite John Wayne, David Janssen and Jim Hutton. Standing on a five-foot ladder? . . . Robert "Lucky" Luck, Honolulu's top disk jock, gets to play a detective in "Kona Coast" with Richard Boone and Vera Miles . . . The Oakland Chinese Baptist - Methodist - Presby churches scooped the Bay Area by showing Pier Paolo Pasolini's "Gospel According to St. Matthew" last week. Slight mishap. The projectionist lost the third reel. No one asked for their money back tho. The film opens Nov. 4 at the Surf. . . .

★ ★ ★

LOVE, HOMER AND JUSTICE ARE BLIND: See, it pays to write letters. Burk Chung, who has an import-export firm, wrote Judge Harry Low to complain that his trucks on Waverly Place were tagged for violations of "Traffic Code (t) 32 B Parking prohibited (\$5.00)" instead of "Overtime Parking" (\$2.00) as trucks are allowed to park on both sides of the street.

Judge Low showed the letter to Sgt. Dan Sullivan who told the meter cop on the beat to watch it. And thus saving Mr. Chung and fellow merchants \$3.00 each time their trucks get tagged. . . .

★ ★ ★

Words of wisdom found in a fortune cookie: "If your wife wants to learn how to drive, do not stand in her way."

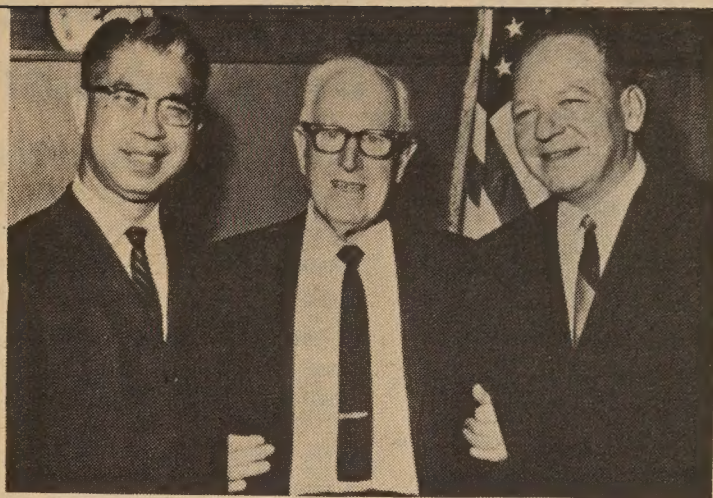
Headstart launched at St. Francis

By JAMES W. CHIN

The San Francisco Economic Opportunity Council has officially launched its year round Headstart Project with the opening of two classes at the St. Francis of Assisi Church located in the Chinatown-North Beach Area. The one million dollar anti-poverty project will eventually care for 570 poor children between the ages of three to four who reside in one of the five poverty pockets of San Francisco: Chinatown-North Beach, Hunters Point, Mission, Western Addition, or Central City.

Project Headstart was originally introduced to San Francisco as an experimental program during the summers of 1965-1966. The success and popularity of the previous projects, however, has prompted the Office of Economic Opportunity to fund Headstart on a year round basis.

The basic objective behind headstart is to break the vicious cycle of poverty among the very young by providing the poor pre-school children of the ghettos the same medical, psychological, and educational advantages which White middle class children normally receive. Each individual Headstart teacher has wide latitude to work closely with not only the children, but also with parents, social workers, psychologists, physicians, dentists, volunteers, and educators.



OAKLAND CITY COUNCILMAN Dr. Raymond L. Eng, left, with Congressman George P. Miller, center, and President Edward J. Daly of World Airways, Inc., at luncheon honoring Miller after dedication of the site of the airline's new \$10.6 million hangar at Oakland International Airport.

Statement

(Continued from Page 1)

by private capital, in 30 buildings half of which are owned by Chinese family or district associations. This disproves the Chinese have a "do nothing" policy.

FRUGALITY

• Outsiders make the mistake of confusing frugality with apparent poverty. Most of the City's Chinese adopt a way of life that includes self-imposed frugality.

• There are an estimated 50,000 Chinese in The City. Chinatown has eight banks and savings and loan associations which have deposits of \$126 million — an average of \$2050 for each man, woman and child. That wealth is on a broad basis and not held by a privileged few.

• Although, because of a broad change of planning, the family as-

sociations no longer perform traditional welfare services on a personal basis as they did in the past, the record still shows that Chinatown usually oversubscribes its quota in any citywide charity drive.

LOW CRIME RATE

• Juvenile delinquency figures for the area are low.

• So is the crime rate in general, Chinese having contributed only 153 Superior Court felony cases out of The City's total of 30,159 over a six-month period.

Speaking on behalf of the Six Companies, Lewis said they intend to cooperate "with all officials and members of city, state and federal governments and anxiously await any constructive suggestions that might be made for the betterment of the community."

Learn Chinese the Gordon Lew Way!

The following schools have adopted the GORDON LEW Chinese language curriculum, published by the Institute of Oriental Culture, Box 2468, San Francisco, CA. 94126.

SAN FRANCISCO Cabrillo	Children, Tues. & Thurs., 4-5:30 p.m.	Cabrillo School, 25th Avenue and Cabrillo
SAN FRANCISCO Golden Gate	Children (Juniors), Saturday, 10 to 12 noon Adults, Thursday, 7-9 p.m. Cantonese and Mandarin	Golden Gate Church, 829 - 25th Avenue Rev. Peter Yang (751-2242)
SAN FRANCISCO Diamond Heights	Children, Saturday, 10 to 12 noon	St. Aidan's Episcopal Church, 101 Gold Mine Drive Mr. James Chan (826-6856)
BERKELEY	Weekday Class, M-W-F, 4-5:15 p.m. Saturday Class, 9:30 a.m. to 12:30 p.m.	Berkeley Chinese Language School 2117 Acton Street Mrs. C. M. Lee (848-8965)
PALO ALTO	Friday Class, 7-9 p.m.	Stanford Area Chinese Language School at Covenant Presbyterian Church, Palo Alto Mr. Charles Horn (961-0343)
SUNNYVALE	Friday Class, 7 to 9 p.m.	West Valley Chinese Language School at Ortega School Mr. Paul Chung or Dr. Tuck Lee (736-7369)
SAN JOSE	Friday Class, 7 to 9 p.m.	Santa Clara Chinese Language School at O. S. Hubbard School, East San Jose Mr. Leo Mark (225-3545)
LOS ANGELES	Saturday Class, 9-11 a.m.	Monterey Park Chinese Language School 1961 College View Drive Mrs. Phoebe On (RI 7-5461 or AN 3-5209)
SAN DIEGO	Saturday Class, 10 a.m. to 12 noon, to begin October 7	Chinese Community Church (U.C.C.) School 1750 - 47th Street Rev. Joseph Ma (262-5433)
WASHINGTON, D. C.	Saturday Class, 10 a.m. to 12 noon, Cantonese and Mandarin	Chinese Language School in Washington, D. C. 1011 - "L" Street N.W., Washington, D. C. Dr. C. C. Hung (HU 3-3411)



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C.A.C.A. holds speech contest

Junior and senior high school students are invited to compete in the annual Chinese American Citizens Alliance Oratorical Contest.

Entries must be submitted by Nov. 4. The competition is set for Nov. 10 at the C.A.C.A. auditorium.

Contestants may select any of these eight topics:

1. A prognostication of the next ten years.

2. America and Americanism as seen through a different culture.

3. Place of Chinese culture in America.

4. Structure of an ideal education program.

5. The bridging of the generation gap.

6. The needs of family life education to be incorporated into schools and community.

7. What it is like to be a teenager in today's fast evolving society.

Length of speech is limited to 5 minutes. Winners in each division will receive a trophy and a \$50 U.S. Bond. Second and third place winners will be awarded trophies. All participants will be given gold token charms.

For information write the C.A.C.A. San Francisco Lodge, 1044 Stockton St., 94108.

Holy Names co-eds sound off on American values

OAKLAND — College of Holy Names held its own "head start" program for 136 freshmen. The experimental orientation program deviated from the routine and allowed students to sound off on issues and gave teachers a preview of the minds they will have to work with the next four years.

Several of the discussions were based upon articles in "Matrix '67", a national campus journal of opinion. Subjects ranged from moods of the college student and the heart of education, to a discussion of the "new aristocrats" and synergetic (working together) art — "an activity in which we shall be diligent and-or flunk out of the universe."

UP TO YOU

The college may have found one of the most successful ways of getting the "it's up to you" college approach to learning across to high school students who have formerly been "led through learning".

A hundred senior valedictory messages came alive as a bright-eyed 18-year-old from San Lorenzo was faced with a question of "American values" put to her by a stimulating and verbally crafty philosophy professor, Dr. Richard Yee.

"If you had a choice of buying a two bedroom house or a three-bedroom house, which would you choose?"

Without thinking or blinking, the answer came quickly, "Three." And a bitter battle over America's "middle-classism values" was launched.

NOT ALL RADICALS

Dr. Yee's discussion was based upon the Matrix '67 article, "The New Aristocrats," by Paul Goodman, long one of the most ardent social critics of America. The premise of his article seems to be that the new generation will not fall into the trap of essentially creature-comfort values but will rise above it.

Young people will examine themselves and their society and build



Dr. Richard Yee

new and more meaningful values.

Not all young people are radicals, however. And several in this discussion made no bones of their "acceptance of American standards as they are."

Dr. Yee listened to the arguments "for", then completely smashed them with one example of "American Values".

"But you see, it is typical of us in America... here in a country that once did very well without toothpaste, we now have one that is sold on the basis of sex appeal — not even the fact that it cleans teeth!" (Yee referred to a popular TV commercial for a toothpaste product.)

Throughout the discussion, which proved an attempt to get the young women to examine themselves and their society's values, Dr. Yee proved a master at stimulating thought and provoking discussion.

CHINESE WORD-A-DAY

BY GORDON LEW

"TO DIVIDE"

A knife cutting a stick into two pieces is the Chinese word "to divide." The two strokes on top is the Chinese number eight, which originally meant separation. So any way you look at it, its meaning is quite clear.

"To divide hands" means to say good-bye. (Well, it's news to me that the ancient Chinese went for hand holding.) "To divide heart" means distraction or indecision. "To divide body" is not a medical term; it simply means "to get away." For instance, if you cannot divide yourself to be at two places at the same time, you will say:

"Sorry, I can't divide my body." If you sublet your apartment, the Chinese would say that you are "dividing rent." Diffusion of light is "divide light." A clause in a sentence is a "divide sentence."

A wise man was robbed by two gangsters. They searched his home and found eight gold pieces. Just before they left, the man stopped them and said:

"You haven't searched the house thoroughly enough. Look under the



Mandarin
FEN

Cantonese
FUN

Rhyme with SUN

left corner of the rug in my bedroom and you will be able to find another piece of gold."

The robbers found it hard to believe him, but they did check and discovered that there really was a piece of gold there.

The wise man's family couldn't understand why he would do such a foolish thing. But shortly after, the police caught the two who were making a lot of noise fighting over the gold pieces in a house.

"If they took the eight gold pieces and left," explained the wise man, "each of them would have taken four, and probably no one would have been able to catch them. But I gave them one more. Knowing what greedy people they were, I was certain that there would be arguments and fights over dividing the nine pieces evenly."

The biggest trap for crooks is usually set by themselves.

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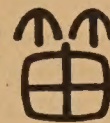
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A Living Language: Chinese Characters

The Chinese language, a practical and flexible linguistic tool, has been used by more people than any other. Today, about 650,000,000 people speak Chinese or a closely related tongue such as Thai, Lao, Annamese or other variant. This is about three times the total for English, which ranks second in number of native speakers.

Written Chinese also has spread far beyond national borders. Both Korea and Japan borrowed it as a model when they found it necessary to have written records. To the west and southwest, several tribes developed writing based on the same principles and style.

Spoken Chinese shows many evidences of the gradual changes inevitable in a living language. One such change is the development of many regional dialects. Although they all come from common stock, some regional dialects are so different as to be incomprehensible to a person not from the same region.

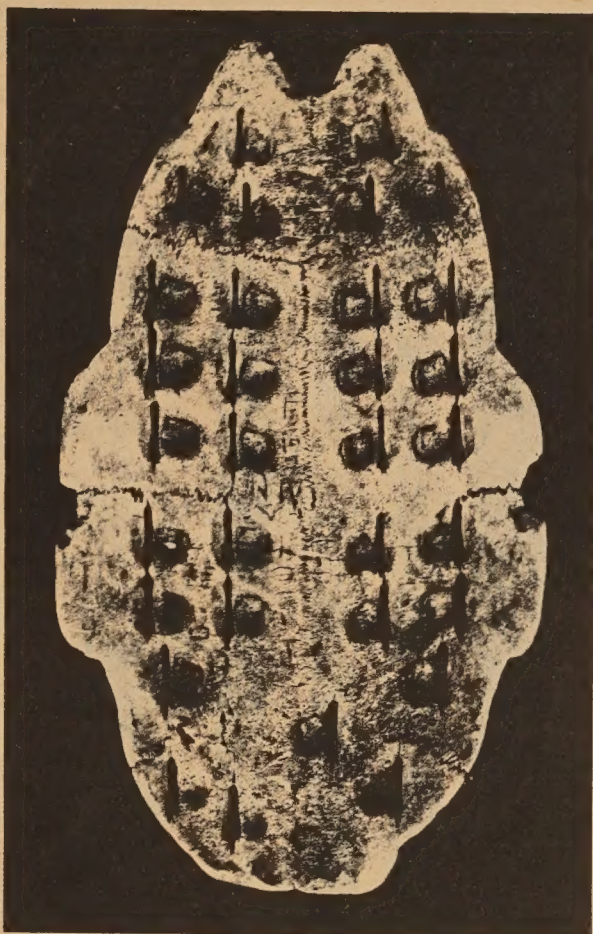
Along the coastline of China, for example, there are seven major dialects and many minor variations. The seven are Cantonese, Hakka, Amoy, Foochow, Wenchow, Shanghai and Mandarin. No one knows what language first was spoken by the Chinese, but historians think that Cantonese is closest to antiquity.

Mandarin is recognized as the official dialect of modern China. It is taught in schools and used at official functions. Fewer people are using their provincial dialects at home, because the younger generation prefers Mandarin, which is based on the Peiping dialect.

The wide range in dialects is one difficulty facing the foreigner attempting to learn spoken Chinese. The limited number of sounds in Chinese is another. Because sounds are few, the Chinese use tones to lend more flexibility to their language. In Mandarin, there are four tones. The sound "shih," for example, can mean history, city, lion, teacher, ten, corpse, stone, room, time, to wait on, to recognize, to swear and many other things, according to the tone and the context.

If spoken Chinese seems confusing, written Chinese provides a bond of unity.

The earliest examples of written Chinese are found on the "oracle" bones used in divination rites during the Shang dynasty (c. 1500 B. C.). Even 3,500 years ago, the Chinese already had a sophisticated language capable of a wide range of expression and equipped with an extensive vocabulary. Nearly 2,500 separate characters have been found on bone fragments of the Shang and Yin dynasties. Of these, 600 have been identified. The style of



Earliest form of Chinese writing appears on oracle bones of Shang period (1766-1122 B.C.)

writing then was not the same as in the modern language, but many characters are recognizable.

The *Shuo Wen* of the Han dynasty (207 B. C.—220 A. D.) contained 9,353 words. The Kang Hsi dictionary of the Ching dynasty (1644—1911) contained 40,545. The Chung Hua dictionary, compiled in the early years of the Republic, includes 50,000 words. The still uncompleted Chungshan dictionary will contain about 600,000.

The number of words needed for everyday living is about 3,000, but a working vocabulary adequate for reading newspapers is 7,000 characters.

The initial step in adopting a written language in China was the use of simple pictograms which represented objects. Many characters in modern Chinese come from these pictograms. Moon, now written as 月, was evolved from the ancient 月. Others are the characters for sun, formerly 日 and now 日; mountain, formerly 山, now 山; star formerly 星, now 星; water formerly 水, now 水.

In time, a means was found to represent more complex ideas or concepts. Pictograms, used for the basic meanings of things, were extended or combined to form ideographs. A sun 日 rising behind a tree 木, brought about the character 東 meaning the direction east. A

(Continued on Page 6)

East-West Players in new play

LOS ANGELES — "Camels Were Two-Legged In Peking" will be premiered by the East-West Players in the Bethany Presbyterian Church auditorium, 1629 Griffiths Park Blvd. beginning Nov. 2.

Mako will be directing and also portraying the lead role of Lucky, the rickshaw boy. The play, currently in rehearsal, is an adaptation of the controversial Chinese novel of the 1920's called "The Rickshaw Boy" by Lao She.

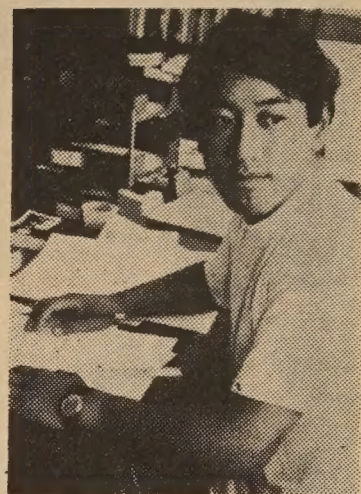
The adaptation is by Soon Taik Oh, a member of the company and the recipient of the Harry Kunitz Creative Writing Award at UCLA for 1965 and 1967. His original drama "Martyrs Can't Go Home" was also premiered by the East-West Players this past summer.

The East-West Players is a unique company of Oriental actors and is America's only professional Oriental Repertory Company. Presenting both original and classical dramatic works of the East, the company has gained a fine reputation within the entertainment industry as a training ground and showcase for actors.

This company which has been the springboard of many careers in the film industry, provides a theatre in which Oriental actors can mature and develop their art. This has done much to upgrade the conception of the "Oriental". Many fine parts have been cast directly because a producer, director or casting personnel have attended their many workshop productions.

Anyone interested in participating should contact the East-West Players secretary Jeanne Moy Joe at 734-2858.

From olive drab to blue pencil



"WALLY" LEE

SALINAS — Wellington "Wally" Lee traded in his rifle for a blue pencil. The 22-year-old edits Hartnell College's "Panther Sentinel" following 2-year service with the Army.

Lee who attended Sacramento State College before military duty has been editing school papers since his Washington Jr. High days. He was assistant editor at Salinas High School.

His articles have appeared in the Young China and East/West papers in San Francisco.

Vietnam based GI on leave in Fresno

FRESNO — Cpl. Norman S. Quon, son of Mrs. Lorna D. Quon of 1250 S. West Ave., now assigned to Marine Air Base Squadron 16 in Vietnam, is scheduled to return to Fresno on leave before reporting to Camp Lejeune, N.C. He has been in Vietnam since Oct. 4, 1966.

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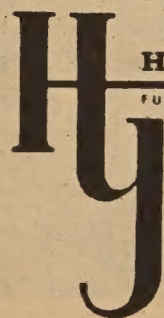
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A Living Language

(Continued from Page 5)

tree 木 doubled 林 formed the character for forest. If tripled 森, the character meant a dense forest.

When a new character for brightness was



Messages were written on wooden strips in the Han dynasty (206 B. C.-219 A. D.)

needed, what was more natural than to combine the two brightest heavenly bodies, sun and moon, and come up with 明. A sun with a stroke under it representing the horizon 旦 became the character for dawn.

Other examples are a roof with a woman under it to mean peace 安 and a woman with a child beside her to mean good 好.

Extensions of meaning did not always require the addition of another element. 日, for example, meant sun from its first use, but it also meant day. The pictograph of the moon 月 also stood for month.

Word building was not always a matter of manipulating pictographs. Another method, dating after the Shang period, is sometimes called the phonogram. It uses two compon-

ents, one called the radical, which indicates the classification of the word, and the other the phonetic, which gives a clue to its pronunciation.

Important radicals are few. Modern usage requires only 214. A good many are so little used that 50 per cent of the words found in a typical dictionary are indexed under only 50 radicals. In simple prose, probably fewer than 50 appear.

Many radicals stem from pictograms, although they have been so simplified that the original picture has been almost lost. One of the most commonly encountered is the character for gold, which began as a picture of a hill with nuggets buried under it. In the modern script, gold has become 金. As a radical it serves as classifier for metal or things made of metal. Money, for example, is 錢, copper 銅, aluminum 鋁.

The Latin and Greek prefixes of the English language resemble the Chinese radical. For example, the Greek prefix "phil" calls attention to the fact that the word has something to do with "love." Philosophy is the love of wisdom; a philanthropist is one who loves mankind. Thus a Chinese who runs across a character with the radical 心, meaning heart, can assume that the word has something to do with human emotions. 恨 means hate, 怕 means fear, and 悅 means to like.

Chinese has a logical structure based on a very solid foundation of pictured objects. Once a pictograph was established, it conveyed a clear meaning which even children or uneducated persons had no difficulty in grasping. Subtleties in definition, such as the transition from pictograph to ideograph to phonogram, came later. The process was similar to word-building procedures which have shaped other languages.

Grammar is much simpler than that of Western languages. There is no set of hard and fast rules—no genders, numbers, cases, tenses or participles. Words or characters form sentences according to common sense and the logic of the context. Chinese words are root ideas rather than definite parts of speech. Thus where English has the preposition "on," the Chinese word *hsang* 上 is used quite differently. *Hsang ma* 上馬 or "on horse" means to get on a horse. But *ma hsang* 馬上 or "horse on" means to be sitting on a horse.

Ancient China was a land of hard-working people who developed a unique civilization. At its peak, it rivaled the most successful the world has ever known. All this is preserved in a language of richness and clarity.

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Mao burns candle at both ends; fingers, too

By FRANK WEN

Lord Macaulay's school boys know fully well that a candle if lighted at both ends will burn out very quickly, yet a shrewd politician like Mao Tse-tung did not seem to be aware of this principle until the eleventh hour struck.

The truth is that the party chairman is so ruthless and adventurous that he let loose the Red Guards on rampage in the hope they could soon overwhelm his foes before any substantial damage would be done. The rowdy youths are supposed to carry the torch of the "great proletarian cultural revolution".

The Red Guard created troubles wherever they went and disrupted communication. They fought among themselves or clashed with peasants in the countryside and workers in the city. This free for all developed into clashes between workers and workers or between peasants and peasants, all claiming to be carrying out Mao Tse-tung's thought. He had said so many things that his quotations could mean anything or could be dug out to sustain contradictory viewpoints.

PRODUCTION REDUCED

As confusion and clashes have become nation-wide, it is natural that production has been reduced as much as thirty to forty per cent.

Hence, Mao dishes up a "revolutionary great alliance". The idea is very simple, meaning that "if you cannot defeat your enemy, ally with him." The Red Guards were unleashed in August last year with the intention to bring down the supporters of Chief of State Liu Shao-chi and eventually to force his resignation.

Hongqi quoted recent instructions of Chairman Mao as follows: "There is no fundamental clash of interests within the working class. Under the dictatorship of the proletariat, there is no reason whatsoever for the working class to split into two big irreconcilable organiza-

tions." The alliance is based on unity, criticism and self-criticism.

FORMING ALLIANCE

The alliance is to all intents and purposes to win over the dissident and pro-Liu elements particularly those in Wuhan and Canton. In July there was a strong movement in Wuhan against Mao, culminating in detaining briefly his two emissaries, Vice President Hsieh Fu-chih and Propaganda Minister Wang Li. In August and through early October there were bloody clashes in Canton between the Maoists and anti-Maoists.

However, it is extremely unlikely that enemy of Mao will join the alliance, because on the 18th anniversary celebration of the people's republic on October 1, Lin Piao speaking on behalf of the Peking regime declared that the purge or cultural revolution would be continued to the end.

PEKING CONFERENCE

It is reported that Peking held a conference of different sects of Red Guards on October 5 with the agenda (1) on how to stop the strife among Red Guards, (2) how to prevent sabotage and vandalism to the Canton Industrial Fair postponed from October 15 to November 15, (3) how to assist peasants to overcome the drought, (4) how to arouse public interest in study Mao's thought and (5) how to restore production in Canton factories.

It is difficult to see how economic and industrial upsurge can be brought about as long as the purge is continued in the midst of other Mao's quotations calling for "ceaseless struggle with violence".

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Interested persons may obtain applications at the Civil Service Commission, Room 1001, 450 Golden Gate Ave. and at local postal stations.

ACT tickets on sale

The American Conservatory Theatre box office at the Geary Theatre is now open for general ticket sales.

Playgoers may purchase tickets at the box office window for any A.C.T. performance through Dec. 10. Tickets for all performances through Jan. 28 are available by mail.

The A.C.T. season opens Oct. 31 at the Geary with Shakespeare's "Twelfth Night." Performances begin at the Marines' Memorial Theatre Nov. 11 with "Albee ACTs," a double-bill including "The American Dream" and "The Zoo Story."

Subscriptions to A.C.T.'s 40-week season of repertory are on sale at 450 Geary St., across the street from the Geary Theatre.

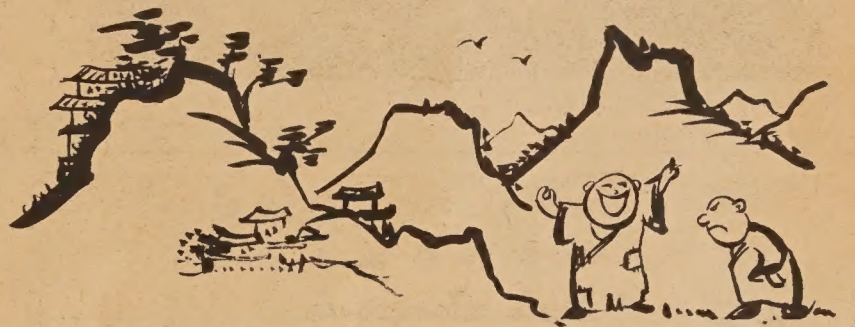
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PILGRIMAGE TO THE SOUTH

In the Omei Mountain there were many monasteries. The monks in the big monasteries were rich, while those in the smaller ones were poor.

One day, a poor monk from a smaller monastery went to take his leave of a rich monk in a big monastery, for he was going on a pilgrimage to the Puto Mountain on an island in the East Sea. It was a long way off, more than three thousand li, and many high mountains and deep waters had to be negotiated. The rich monk was puzzled. "What will you need to take with you?" he asked.

"Only a pitcher and a bowl," said the other. "I'll use the



pitcher for water and the bowl to beg for rice."

"I've been planning to go to the Puto myself," said the rich monk. "I have been preparing for it for several years but I'm still held up for the lack of one thing or another. I'm afraid you're taking it a bit too easy!"

After a little over a year, the poor monk came back from his pilgrimage and told the rich monk all about his journey.

Although a little abashed, the rich monk still maintained that he had not yet completed his preparations for the journey.

—Pai Ho Tang Chi

By Peng Tuan-shu of the 18th century.

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1. Tsai Jū Meñ

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CANTONESE (Lew)

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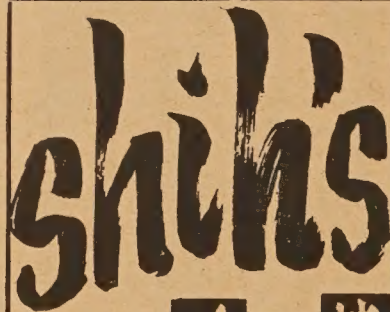
Farm Training Plan To Fill Labor Need

DAVIS—A mutual aid program to ease California's farm labor shortage and at the same time upgrade agricultural methods in developing nations has been proposed by economist Elias H. Tuma of the University of California-Davis.

In a recent publication of the UCD Institute of Governmental Affairs, Tuma suggests bringing young people from developing countries to work and train on California farms, providing these countries with a core of experienced farmers necessary for increased productivity, and California with a standby farm labor resource.

The trainees would be recruited in numbers based partially on the expected labor shortages in California during peak harvest seasons, and would spend nine months to a year in the state. Consistent with legislation regulating foreign labor, they would work only if there were a domestic labor shortage and would spend the remainder of the time in classroom and on-the-job training.

The trainees would be paid for their work, with a portion of the earnings, suggests Tuma, used to sustain them while here. Some financial assistance could be derived from the home countries, with the balance to come from interested agencies.



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Managing Editor: none
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1. Sales through dealers and carriers, street vendors and counter sales.....	2,624	2,498
2. Mail subscriptions.....	3,361	3,724
C. Total paid circulation.....	5,985	6,222
D. Free distribution (including samples) by mail, carrier or other means.....	137	94
E. Total distribution (Sum of C and D).....	6,122	6,316
F. Office use, left-over, unaccounted, spoiled after printing.....	253	184
G. Total (Sum of E & F—should equal net press run shown in A).....	6,375	6,500

I certify that the statements made by me above are correct and complete.

Signature of publisher
Gordon Lew



A FRESHMAN majoring in pharmacy at University of Pacific is Sally Lee, 5' 4", 18, an expert baton twirler.

选美

(二埠華埠消息) 由獅子會舉辦之中秋節華埠小姐選美大會，將於本月十四日星期六舉行。六位參加競選之美少女，將各自在裁判員與觀眾面前爭妍鬬艷，互奪錦標。上圖的李小姐為參加競選美女之一。

(接自第十八頁)

；或是鴉片窟遺跡，又為西人講述華女纏足故事，加以渲染，故示神秘，把纏足與性說在一起，諸如此類的對外宣傳，對華埠都是沒有益處的。

好些來華埠觀光的中國人，看到古董店出售一張張祖宗的照片，都起反感。也許西人喜歡掛着這些穿滿清袍褂的畫像，但這些終究是某些人的祖先，中國人有一「慎終追遠」的美德，出賣祖先，怎樣也是說不過去的。這些屬於華埠病態的特色，我們都不應保留，那麼我們該保留的是什麼特色呢？

第一，中國人陸鄰的美德，對於來華埠觀光的遊客，我們應待之以禮，使有賓至如歸的感覺，同時華商要忠實誠懇，毋使遊客對華埠具有戒心，更不要關起門來做皇帝，在華埠內自高自大。

第二，中國人勤儉興家的美德，雖然中國人之勤，使工會目之為「汗廠」，認為工資低而工時長，但中國人有刻苦耐勞的傳統，勤而有所獲，中國人是不在乎的。

同時中國人之儉，使華埠銀行林立，華人的存款額證明儉可興家。

第三，中國人的鄉土特色，華埠既不以病態特色去吸引遊客，那麼鄉土特色便成為主要的吸引力了。過去中華總商會曾舉行中秋節慶會，現在更擴大了農曆年慶會，這些都是發揮了中國人的鄉土特色。不過仍未足夠。中國人的鄉土特色，除節日外，還有風俗習慣及食品風味等。

第四，中國人的文化藝術特色。西人到華埠來，希望能夠欣賞到中國真正的文化藝術，如戲劇，歌舞及書畫等。華埠一向對這些缺乏

詳細的計劃，今後宜加強發揮。

西人來華埠，他們確需要獲得點什麼東西，而這些東西在別的地方是看不到及享受不到的，這也就是上述的華埠特色問題。西人對華埠的觀念，往往先入為主，過去所留下的印象，或者傳聞所得，常是一成不變的保留下來。華埠人士如要顯示其光明的一面，便得發揚華埠的特色。

華埠的外觀，過去曾有一個不成文的規定，凡是新建建築物，一定要保存一點東方色彩，這是一個很好辦法。可惜近年華埠建築，都全部西化，這可能沖淡了華埠不少東方色彩，今後我們對這點也應留意。華埠牌樓的建立，在這一基點上，對華埠的外觀是有重大作用的，如果在布律威街入都板街處也有一座，則這一特色便更形豐富了。

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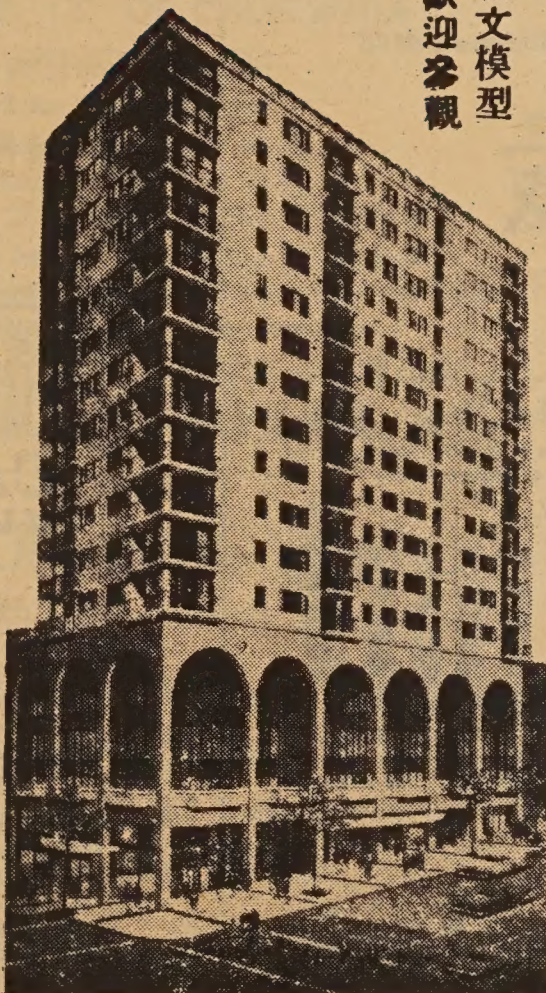
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See how they run

Six beauties in search of a crown

SACRAMENTO — There are some 7,000 Chinese living in Capitol City and each year they put on a Moon Festival and invite the rest of the city to celebrate.

Climax of the 10-day festival is the Miss Sacramento Chinatown pageant which will be held this Saturday at the Chinese Community Center. Six of Second City's fairest will vie for the crown.

They are Glenda Chan, Cecilia Chow, Nancy Dong, Linda Lee, Sally Lee and Betty Wong.

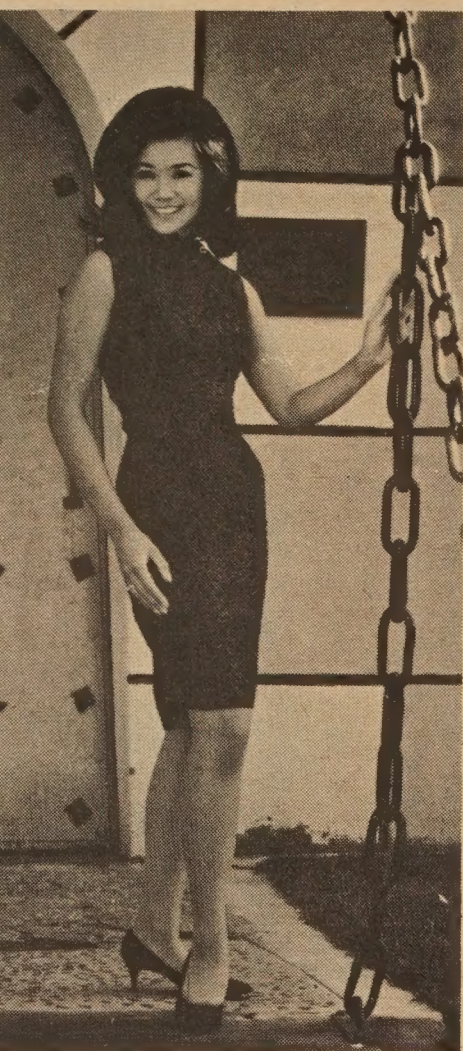
Immediately after the pageant a Coronation Ball will be held with music provided by Ken Harvey's orchestra.

The festival is sponsored by the Capitol Lions Club. Dr. Wallace Chan is president and Robert Jan chairman of the festival. Mayor Walter Christensen and the Board of Supervisors are honorary patrons.

Pressures Today Make Student 'Too Serious'

SANTA BARBARA—Dr. Lyle Reynolds, dean of students at the University of California-Santa Barbara, feels that excessive academic pressures tend to make today's student "dangerously serious" and humorless.

While granting that the students of 1967 are better prepared to meet the



FIVE-SIX, 18, a sophomore at Sacramento City College, Betty Wong is studying art and advertising.

demands of university life than many he has dealt with in the past 19 years, he observes that they also are "emotionally more fragile."

Meet Les Girls

(Photos by Sir Lin Studio)



SACRAMENTO Senior High School senior Nancy Dong is 17, 5' 4" and shoots pool as a hobby.



EIGHTEEN-YEAR-OLD Linda Lee majors in psychology at Sacramento State College. She plays piano and is 5' 3".

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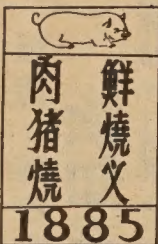
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hippies

(Continued from Page 1)

plump, 18-year-old brunette, delineated Chinese hippies by age: "The younger girls who come here aren't really with it," she said, "but the older ones, like from college age on up, are really nice and sincere."

DIGGER TALKS

Little, if any, credit is given the presumed connection of Orientals with Buddhism, incense, mystic Eastern drugs, and other top-drawer attractions of the hip revolution.

A 39-year-old Digger, perspiring beneath a full-length serape and holding a huge orange-and-black paper flower on a staff (symbolizing, he said, the death of "hippie" as a label), paused in front of a store featuring a "poster clearance — Up to Half Off".

"I've talked with a lot of Oriental brothers," he said, "and it's just a bad situation at home. If they get to leave, it's for a straight purpose — like college, and their parents don't even know they're friendly with hippies, not to mention all the things they're doing."

"This makes their life in the Haight more precious, so they can't afford to be phony."

ENVIRONMENT

As for those Chinese who simply ran away from home, the Digger praised them for being "aware, yet quiet — probably because of the family environment, where parents

are a lot more rigid than in Caucasian families."

Turning to the "Death of the hippie" idea, he explained the birth of the freebie as plausible. "All you have to do is become a one-man revolution, then go and turn others on."

But the hoped for funeral-exorcism-rebirth idea seems destined to futility.

On Saturday, the declared "day of change", the banner pronouncing the revolution-within-a-revolution fluttered over Haight Street's usual carnival of sights: gawking tourists, guitar-plucking minstrels, panhandlers, and frat boys turned hippie through the magic of 29-cent Indian headbands.

Couples continued to give outsiders shows of bare flesh and abandonless expressions of physical love (One youth laid a 30-second lippie on a hippie, then turned away and bummed a cigarette from a friend); peddlers offered marijuana, beads, and newspapers, and rambling debates on God, drugs, and other hippie rap rambled on.

Little change or silence could be reported on either the "Day of Change" Saturday or the planned climax, the Sunday "Day of Silence."

One flower child, just finished giving his opinion of Chinese hippies, offered a suggestion for both change and silence. "Maybe what we need," he mused, "is more imports ... say, from Chinatown."

墨西哥的「偷新娘」風俗

墨西哥的他拉斯干印度民族，是世界古老民族之一。他們的文化程度頗高，他們的跳舞和藝術都有相當的成就。最奇的是他們有「偷新娘」的風俗。我到一個鄉村去玩，很多少女在山泉邊洗食物，她們就在泉邊煮菜，準備慶祝耶穌誕。她們好像不理會有陌生人到了，只顧吱吱咕咕的笑，有時還把雙手捧住臉笑倒在地。我的朋友勸我快些走開。他開玩笑地說：「先生，請你小心一下，有井水和泉水之處，都是情人們的樂土。如果你想偷個少女做你的新娘，你不妨在這裏逗留下去，否則我們以走開為妙。」

原來他拉斯干人被統治期間，年青人總是要偷新娘的——當然是事先得到做新娘的同意。

偷新娘的戰術，往往在村中有井泉水之處進行。女的假裝汲水。約定了出走的時間，一到晚上，他們就雙雙逃走了。

女的假裝在門外散步，給一班女朋友搶走，然後她的愛人到了，和她一起逃到親戚家裏或預先佈置好的地方。他們的朋友一路抵擋追逐的人，事後，新郎的父母就向新娘的家人賠不是，安慰一番。婚禮舉行得很隆重，由當地官員證婚，然後開盛大的慶祝會。

他拉斯干的少女有時也很幽默的。我有一個年青朋友向一個少女求婚，她很鄙屑地說：「沒有充足的人馬可以偷我走啊！」

這裏的跳舞，和非洲大陸的差不多。每逢節日，幾乎每一個鄉村都有跳舞會舉行。最受人歡迎的是那種「小老人」的跳舞。跳舞的人戴上泥面具，用白馬毛來做假髮，頭戴一頂大白草帽，圍了馬鞍繮帶（這是墨西哥獨有的一種裝飾）、袖和褲子都綉了花紋或畫了各種顏色，爲了要扮得似，跳舞的人拿着一支拐杖，支撐着全身，很笨拙地跳舞，用「吉他」伴奏。

我在斯拉村看到另一種跳舞，跳舞的人戴的是木製面具，顏色很淡，這是模仿西班牙人的作風。

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報西東

Los Angeles

OCTOBER 11, 1967 日一十月十年七六九一

版省羅

East/West, P.O. Box 43606, Los Angeles, Calif. 90071

華埠養老院 積極籌備中

(本報羅省特訊) 九月廿八日下午八時，籌建華埠養老院董事會，由鄭天雨董事長在國泰銀行樓上會議廳，召開籌備常會。參加者有國泰銀行副經理胡國棟，東西報羅省版編輯李劍雲，加雲趙律師及各教會牧師等十餘人，商討如何進行籌建步驟。結果一致贊成聘請吧實典拿之羅拔金明士公司代為「尋地」，「設計」，「建築」及各項有關籌建養老院事宜。因該公司對此項工作經驗豐富。當晚並推選益活張君為專與該公司聯絡專員，史蒂芬張君為設計籌款組長，李劍雲為宣傳部主任。並決定每月最後星期四晚為常會日期。又為聯絡感情起見，彼此了解起見，十月份常會先敘餐後開會；六時敘餐，七時半開會。如有董事因私務不能參加餐會者，則可於七時半參加會議云。

羅省街頭

質疑續聞

自林蔭溥對中華會館各項數目質疑糾紛以來，僑中議論紛紛，中華會館為清楚此事，已印備中華學校徵信錄，分發各僑團。一些僑胞認為很清楚，但有些僑胞對記者說：有關中華會館為中華學校籌款一項，甚感不滿，因事前各演員聲言「義演」，而支出之紅包竟達一千餘元，有些演員所得紅包比其平時請來登台之人工更多。義演籌款如此破費，未免離題萬丈，應當對各紅包之紅包一視同仁，給回同樣「利是」，以便多些現款為中華學校之用，方是名正言順之義演籌款。又一僑胞曰：「有些僑領平日充憤瀾佬，大人大量，可惜是慷他人之慨耳。」又關兆聰表示，此次義演，他免收院租，而在徵信錄上竟無隻字提及，未悉諸公以為然否？

酒女被毆

華埠某華人酒家，上週正當顧客如雲之際，突然有一彪形老西毆打一個身穿中國式旗袍之東方女子，幸為隔座友人及時制止，否則攪出人命案。後查悉被毆打之女子實為朝鮮人，受僱於該酒吧內為酒女，當晚因其身穿緊身旗袍，曲綫盡露，肉感動人，在座之老西竟突施「胸襲」；酒女不甘受辱，以「猴子偷桃」之術自衛，老西竟老羞成怒，演出全武行。最後消息傳來，該酒女已向老板辭職，並往醫院驗傷，聞傷及肩部及胸部多處，現已聘請律師控告該西人。聞該西人為服務於警察局之便衣警探云。

銀行解凍

日本橫濱正金銀行通告，凡在第二次世界大戰前在正金銀行之存戶，為美政府當時凍結者，有六百名之日裔公民，財產共達美金一千一百萬元。為司法部外人財產管理局解凍，凡在該銀行之存款被凍結者，現可向美京下址報告：

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羅省東西劇社演

北京兩足駱駝

廿三日羅省訊。美國唯一一東方人組織之一「東西劇社」將於十一月二日開始。在固列非士柏大道一六二九號之長老會教堂演出「北京兩足駱駝」一劇。該劇由老舍「駱駝祥子」改編。編劇人宋德浩君票獲南加州大學之編劇獎。

「東西劇社」連年在羅省演出東方名劇。製造不少影壇明星。如東方人有戲劇興趣者。可電七三四——二八五八與該社秘書周梅英女士接洽。

獎得

羅省燕梳股票信託投資專員李榮富君，因過去一年服務成績卓著，被選參加該公司今年度在山地吧罷舉行之年會，李君及其夫人一同前往參加，並領取該公司發給之榮譽獎狀。同時被選加入百萬獎金獎會為基本會員。李君數年來竭誠為華僑服務，介紹穩健投資計劃，甚得僑胞稱許。



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先生的半

晨早放屁——猜成語一句。
謎底在本欄內。

某大學教授，某日在上邏輯學課程時，提出一個如下的不着邊際的難題要學生回答：「美國北接加拿大，南臨墨西哥，西向太平洋，東面大西洋，這樣，你們有誰答得出我今年幾歲嗎？」

像這樣毫無關聯的問題，大家當然祇有瞠目結舌的份兒，不知所答。其中一個學生却站起來，滿有把握的說：「先生今年正好四十四歲。」

「啊，了不起！了不起！」教授對那個學生的智慧不禁大為驚服，忍不住反過來請教道：「你可以告訴我，你是用甚麼歸納法從我的問題中得出我的正確年齡來的嗎？」

「簡單得很！」那個學生分析道：「我有一個二十二歲的弟弟，頭腦的怪誕不經，剛好是先生的一半。」

一位法國人在英國

有一回，一個法國人遊歷英國。他能說一點英語，不過所知道的英文字太少。一次他在一個小飯館裏吃飯，想吃兩個雞蛋，但他想不起來這個單字。

忽然從窗戶看見一隻火雞，在院中走來走去。於是他問堂倌，「那隻鳥叫甚麼名字？」

堂倌回答說：「叫火雞。」

法國人又問，「火雞的太太，在英語怎樣講？」

堂倌說：「叫母雞。」

法國人問，「母雞的孩子們叫甚麼？」

堂倌答：「叫小雞。」

法國人又問，「小雞還沒生出來之前，那叫甚麼？」

一位意大利人在紐約

一位義大利人到紐約城去遊玩。他在街上走走，以便觀賞這座大城市。但他怕迷了路，因為他一句英語也不會講。因此當他要離開旅館的時候，先停下來，把立在門口一個牌子上的字，很細心的抄下來：萬一走迷了路，還可以知道這旅館坐落在甚麼街上。於是他走在街上，結果，真的迷了路。過幾個鐘頭，他到一個警察局。話又講不通，於是找來一位翻譯員。義大利人對翻譯員解釋，雖然他不曉得那旅館的名字，但他知道旅館所在的那條街道。他把抄在筆記本上的字，給翻譯員看。他細心所抄下來的字乃是「單行道」。

金山客和記

(續上期)余曰：「老江既無問題，惟彼為西人，突然在中國人場面露臉，必敢驕橫，且彼千局，彼不僅不相信，且懷疑余對各在事人并不認識，又不懂華破壞其愛，苟老江將余言轉告蓮黛，則事情可能更形惡化，不知余之意見，可否在必要時即刻電該集團出何手術以對待老江也。」

潔芳亦同意此一看法。

余沉吟稍頃曰：「現有一簡而易行之方法，即係求教私人偵探，余寧好出三數百元，以保老友安全，好過余等作假軍師可能敗事也。」

潔芳點頭稱是。

當日余與一西人私家偵探加拉非接洽，彼認為跟蹤與調查當所以自老江離開後，余即電加氏

，使跟蹤者尾其後，知老江何所往也。
半小時後，加拉非有電來，謂老江果至蓮黛家，詢余可否即到該地，因臨時可能有事需余出面也。

余乃坐「的士」前往。

加拉非將車停於對面街，彼有一儀器，一百五十碼以內，可以聽到室內聲音。所以蓮黛家之活動情形，雖眼不能見，但可自聲音中辨出事態之進行也。

加拉非不懂華語，乃將聽筒交余收聽，但所聽到者若斷若續，其較小聲者則含糊不清。加拉非曰：「如能在其屋附近牆上，安裝特殊儀器，則其小聲音亦可聽到，因臨時無法裝置。能聽到其大概知屋內有何進行即可。」

余再細聽室內聲音，聞一老婦曰：「已九時許矣，仍未見其到來，會不會又醉倒酒吧？」此當為蓮黛姑母。
旋由一女子答曰：「不會也，吾兄嗜賭如命，凡有賭局，必摒除其他約會而赴賭也。」此為蓮黛之聲音無疑。
沉默少頃，方才之老婦又曰：「江先生需喝咖啡否？」老江喃喃，不知其搖首抑點頭。
蓮黛之聲音曰：「吾兄担保必來，但九伯仍未到則未知何故？」
老江之聲音曰：「按照吾等之計劃，如果九伯不來，則爾兄到來亦無用。」
彼等言至此，余在外則見有一年約六十歲老漢到蓮黛家敲門

(未完)

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跌打專科
陳享先師入室弟子。歷時八載秘密傳授。美洲唯一跌打專家。敢稱實際經驗有效。專醫跌打刀傷駭骨。包醫遠年內外傷症。

蔡李佛拳
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粵劇新秀



林家聲



目前粵劇界中最有前途的新秀，當推當家小生林家聲了。他是個伶影兩棲的藝人，也是個最忙的藝人。
林家聲是個好學不倦的老信，對他的成就是有很大的關係。他從跟隨薛覺先學戲，關目、身型、做手諸功，深得薛氏夫婦之傳授。在他沒有拜老薛為師之前，也曾拜過幾個師傅。如香港玫瑰音樂學院的容德怡、容德昌昆仲，教他習掌板、二胡和唱曲。後來又跟粵劇名花旦蕭芳芳習古老戲排場，經常排演粵劇傳統戲，林家聲的武藝子，說來是頗有底子的。

胡氏兄妹的藝術

近年來。中國書法滲進現代畫派去。中國的敲擊樂也影響了現代音樂的章法。而中國抽象性的舞蹈。更為現代舞蹈所吸收。中國的國粹。極為西方人士所激賞。

胡鴻燕。胡永芳胡氏兄妹所表演的平劇。都以身段工架為主。這是易於為外邦人士所了解與欣賞的。冗長的唱辭都被簡化。代以豐富多彩的舞蹈。試看洛陽橋的搖船。虹霓關的武工。絲帶舞的斑斕繽紛。拾玉鐲的象徵動作。麻姑上壽的舞姿。貴妃醉酒的水袖與身段等都是極精彩的表演。



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自由鐘 後佳

梁麗端 劇名
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十七日星期二 先演七彩六國大封相

是晚提前七時開演

星期二

龍城飛將軍振聲威

威武袍甲鎮班劇霸。是晚林家聲陳好逑胡鴻燕胡永芳聯同表演精彩北派幸勿錯過。

星期三

薛氏秘傳

胡不歸

是晚林家聲出戰一場。聯同胡氏兄妹。大打北派。此劇唱做打均水準。演出實覺錦上添花。

星期四

壯烈曲折
名劇新編

新前程萬里

此劇由薛覺先戲寶前程萬里改編。今由嫡傳弟子林君演出復得胡氏兄妹助陣。

星期五

薛派戲寶
入碟名劇

漢武帝夢會衛夫人

薛覺先入碟名劇。曾瘋魔港澳。是晚胡氏兄妹除打北派外。加插精彩節目。

星期六

轟動中外
開山名劇

碧血寫春秋

本劇構造係近年來粵劇最佳劇本演出此劇煩本班全體老官排練。大打北派。

星期日

宮幃壯烈
不朽名劇

花開錦繡帝王家

此劇曾驚動藝壇。今由名伶主演。唱做極佳。特煩胡氏兄妹表演精彩絕技。

廿三日

袍甲威煌
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老年人的「席話」

許乾泰



某天中午，在紐約華埠大街——莫特街的路上。

「喂！老黃，去那裏？」

「沒去那裏。廳長作厭了，到華埠來繞幾個圈子，喝一杯茶……我請你喝茶如何？」

「好的。很久不見，我們談談」。

「喂！波士(Boss)！咖啡兩杯」。

「好」。

「老黃，剛才你說作廳長厭了，究竟作甚麼廳長？你不是在教會作工麼？」

「是的。仍在教會作工，可是一個月只得百餘元，理財者說，經濟不夠，有何辦法？」

「我是見一天做一天，賺點零用。至於廳長因我寄居兒子家，他們和兩個孫子佔用所有的兩間房；我睡在客廳，不是作廳長麼？」

「你以前是作官的，至今是否餘情未了？」

「唉，往事如煙，你知我背景，「好世一朝變窮，不是很難過嗎？你的幾個兒女不？」

「界」已過去了。幸幾個兒女已讀完大學，若在中國談何容易，總算盡了父親責任。我早知在美國如此，還是留在香港好，教教中文，作點教會工作，多麼自由？」

「那你當時為何到美國來？」

「因兒媳們多次叫我來，還有孫兒們都說要我來，便於照料我，說我老了，人生七十古來稀。真的是老了，所以我來了。起初還好，久則生厭，其實我自己作工，很少用着他們的錢，所以我有時亦很窮的。前幾個月我不是在路上向你借了兩元麼？對了，那二元我還給你沒有？」

「大概已經還了。我亦是近乎老人一個，很健忘呢，且借錢的人，大多有借沒還的，亦懶於去記憶了」。

「對了，是的，人情就是這樣。老兄，我有一妙計，人家借錢不還，你亦借錢不還，不亦樂乎？」

「嗚呼哀哉！」

「哈哈，哈哈！」

「你吃點心麼？我可以請客呢」。

「不，我吃饱飯才出來散步的。還有，」

「今天由我請客？」

「謝謝你……你怎麼窮得如此？富貴人？」

「唉，往事如煙，你知我背景，「好世一朝變窮，不是很難過嗎？你的幾個兒女不？」

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華僑
歷史

一九一一年(辛亥)武昌起義一聲炮響，全國響應，形成了革命的新高潮。在海外的同盟會員和愛國華僑也紛紛響應。當時陳嘉庚等發動新加坡等地的閩粵僑胞，組織「閩粵保安籌餉局」。募集二十餘萬元巨款，電匯閩粵等省，以應革命軍需。而在美國的同盟會也向支持革命的「洪門籌餉局」提議：「撥款購買飛機，組成華僑革命飛機隊，回國參加革命」。這一提議立即得到僑胞的贊同，便在美國購得「寇梯司式」飛機六架，並聘請美國修機師威爾遜士跟隨革命志士李綺庵、余燮等攜機返國，十一月下旬到達上海。這時南京臨時政府已經成立，臨時大總統孫中山先生聞訊，大為振奮，即撥南京後湖空地為飛機場，並在一九二二年(民國元年)二月中旬舉行第一次飛行演習。原來決定担任駕駛的革命飛行家譚根因在美國候領「萬國飛行執照」，未及歸國，乃由另一志士朱卓文駕駛試飛。這次飛機演習，成為轟動一時的壯舉。雖然飛機沒有成功，「僅飛高數丈，即降落損壞」。但它仍獲得廣大人民喝彩。南京、上海、北京等地的報紙也都大登特登這個振奮人心的消息。甚至還加以渲染，為革命吶喊助威。

是很好世界麼？」

「青年人在美國，受了好教育，誰沒有好世界？老人就不同了，這是青年的天下呀。你知道的，美國住得久了，青年人多少受到部份壞的美國青年所影響，對年老父母很少關心。華人家庭雖好，但亦每況愈下了。美國老人在經濟上大多不需兒女供養，他們多有政府、公司、工會、或教會的養老金。我們新來的移民，積存福利金不多，養老金每月只有四五元，本來可以申請救濟，但我兒孫滿堂，有理由申請？」

「唉，老黃，我知道的，沒有辦法。喂，你好像瘦了一點」。

「何止一點，快「十點」了」。

「這話怎說？」

「瘦了十餘磅了。上月入醫院二週，幾乎送了老命。如在大陸或香港，恐已魂歸天府。這裏醫院設備可說是世界第一的」。

「是的。也花了很多錢吧？」

「沒有。人人不都有醫藥保險嗎？那次共要千餘元，除保險額不足外之二三百元，已由兒女們的公司(湊資)付清了」。

「兒女多亦有好處。老黃你有福氣呢」

「謝謝你。潮州俗語說——『惜落順勢』。父母愛兒女十分，兒女愛父母多不及一分」。

「……」。

「兒女家庭收入，大都月逾千金。夫婦都作工，錢是用不完。他們不拿錢給我，奈何！」

「為何不理直氣壯，下道命令，每家每月交來一百元，你不是用不完麼？」

「話雖如此，却說不出來。喂，老許，你亦兒女滿堂，但看來亦是窮相畢露，為何會下命令否？」

「Well！我亦沒有下過命令。不過有的很好，常常按月寄錢來。但我都用在印書上面，每年約用千元美金。其他方面我都極其節省，試看我的內衣每條一角，是慈善會店(Thrift Shops)買來的，外衣每件三二元，我覺得非常滿意和樂觀。你看怎樣？」

「老，你何苦來着，寫書出書，費時費錢，你熱心是對的，但我却不熱心於此，喂，老兄，你去過英國麼？」

「沒有，但我知道英國的一般情形，去不去無所謂」。

「……」。

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竭誠服務
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「我喜歡能去一趟。盼望坐一次大郵船到英國去」。

「這是容易的。二等來回才二三百美金，向兒女們下道命令，即刻可以起程」。

「最好我們兩個人同去。好嗎？」

「我印書還沒夠錢呢，有幾本書寫好了幾個月，正要等着美金來。最近沒有寫作的興趣，因寫了問世無期，又有何用？你應該去一趟，今年就去。太老了遊歷不便的」。

「是的。我很想去的。喂，你有空嗎？我們到合順河邊(Hudson River)看郵船去」。

「好，我們就坐巴士去。你請我飲茶，我請你坐巴士」。

「哈哈，哈哈」。

「……」。

兩個多月後，報上報導老黃忽然死了。明天下午在某教堂出殯。我如觸電般悲痛難過起來。

出殯禮拜中，牧師講道，勸人生預備死日，某會長恭讀老黃生前輝煌歷史，某要人說些好話，某牧師代表各方致謝一番。最後視別安睡在黃銅超等棺木中的老黃。他的兒孫哭作一團，尤以兒女們為甚。

我站在棺前幾秒鐘，萬念俱來，感慨萬千。

有一點我覺得，這時兒女們的哀哭是多餘的，或者有一二分是虛偽也未可知，或是自我的悔恨。總之，是絕對於事無補的，一切都太遲了，太遲了，太遲了(Too Late! Too Late! Too Late!)

我曾見到一些極其孝順的好基督徒兒女們，他們於父母的出殯中是極少過份哀哭的。為甚麼？



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靚細麵最炒麵

怎樣避免離婚？

方子恩

離婚可使離婚者的心靈受到嚴重的打擊。一位專家說，在那些到他那裡求助，要解決家庭或婚姻問題的男女當中，最可憐最痛苦的，就是曾經離婚兩次，三次，甚至四次的男女。離婚使離婚者的兒女失去家庭的溫暖，同時又使他們的心理受到極大的損害。許多「問題兒童」和「少年罪犯」是來自父母離婚的家庭。有一個家庭問題研究的總結告訴我們：父母離婚者離婚的人數三倍於父母不離婚者離婚的人數。

從前我們只看見歐美社會離婚的事。但現今，在我們中國人的範圍裡，也常見離婚的事了。而且，我們也親眼看見因離婚而帶來的種種人生的禍患了。因此，我們應當正視和思想一下離婚這件可怕的事。

問：小妹近有意辦離婚手續，因子女幼小，非妹照料不可，未知若聘請律師控告丈夫精神虐待，可否保證領回子女歸妹所有？

答：美國離婚法律較為偏護女方，一般說來，幼年子女判歸母方撫養的居多。可是事情不是這麼簡單，你欲控他精神虐待，難道他也不能反控你精神虐待嗎？所以在離婚案件判決前，任何一方都不易定操勝券的。

而且從幼年子女地位上看來，任何一方得勝，其結果仍是家庭離散，他日生活必定缺少父愛或母愛，故此父母若不欲傷及子女，不該就官司勝負上打算盤，而應從新作和解的嘗試。

將來兩人互相諒解，互相承認錯過，家中重行嘗到團聚之樂，這才是祝捷的時候。

問：前開三藩市公立學校欲以「巴士」載學生往他區學校上課，以使黑白學生分佈較為平均，未知實行否？

答：未實行。

但現在已有外區學生送來華埠公立學校讀書，這因為今年有數間學校在重修中，不能容納過量學生，與黑白學生分佈均衡一事無關。

既然離婚乃是「人人必須避之」的事，那麼，有什麼實用的方法能叫我們及早遠避它呢？我們從兩方面去探討這個問題。

婚前應有的準備

如果你還沒有結婚，你若希望將來永不會離婚，你就當在婚前先有兩個準備：

一、對於婚姻先有正確的認識

結婚不是人間的「遊戲」，乃是極其神聖的事，我們絕對不可以帶著娛樂的心情去結婚。結婚不是人間的「買賣」，乃是極其嚴肅的事，我們絕對不可以將它改頭換面，使它成為一件廉價的「商品」。

我們永不可以接受一些對婚姻過度輕視的庸俗的說法，例如：認為男子結婚是要得到一個「洗衫婆」，或者「煮飯婆」，或者「補衫婆」；認為一個女子結婚是要得着一張「長期飯票」；認為男女結婚不過是要解決性的需要。

你若要遠避離婚，就當在婚前好好地對婚姻有一正確的看法。因為如果你看錯了，你就毫不覺得婚姻有何神聖的意義，你反而會將「離婚」作為保護你自己的利益，或者尋求你自己的肉體的快樂的工具，又以「離婚」作為逃避你自己當負的責任的捷徑。

婚姻乃是人所公認的終身大事。一對情投意合，條件相配的男女結為夫婦，乃是一件重大的事，他們從此要建立一個家庭，他們二人各有當盡的本份，他們必須彼此合作，相愛相親，生兒育女，一同負起養兒育女的天職，叫他們的社會以至全人類，因為這個家庭得到當得的幸福。

你若在婚前先對婚姻經常存着尊重的態度，你就在婚後不輕易會想到離婚，你就更不會在婚前，就先準備將來以離婚來作卸責，丟棄妻兒的「工具」了。

二、對於結婚的對象先有正確的認識

夫妻的結合是終身的，只有死亡才能斷斷夫妻的關係。因此，你在婚前必須先對你的結婚的對象，有相當的認識。不錯，人是人，我們的觀察受到各種限制，我們無法對人有澈底的認識，但我們仍然能夠對人有相當的認識。你在婚前如果對你的終身伴侶認識太淺，一旦結為夫婦自然不易適應，就會引起離婚的危險，離婚的試探就等候在你家的大門旁邊了。

如果你在婚前對你的對象有深切的了解，對於他的健康狀況，知識程度，宗教信仰，家庭背景，脾性品格，生活習慣，嗜好志趣等等，分別有相當認識，你就可以更客觀地回答這類問題：他是否與自己相配？他是否合乎理想？你就可以有足夠的資料來幫助你決定你的婚事。

一個家庭若真要成為幸福之家，絕對不可以有夫妻的宗教信仰不同的事實存在。倘若夫妻的宗教信仰不同，就自然夫妻的人生觀也不同，管教兒女的方法和態度也會不同，生活習慣也自然有相當的距離；有這種情形就等於埋藏了一個離婚的「炸彈」在家中，隨時有爆發的可能。你在這方面也必須加以重視，因為不少人在這方面碰得頭破血流了。

那末，夫妻怎樣相處才算得真是彼此相愛呢？

一、彼此適應。丈夫喜歡在週末，靜坐家中，聽古典音樂，妻子倒喜歡在週末往郊外野餐；結果，夫妻一同決定，在週末之時，有時一同在家聽音樂，有時一同出外去野餐。

二、彼此合作。夫妻一同解決家庭的經濟問題；夫妻一同負責管教兒女，而且採用同一的教養方針；夫妻同心協力，使家庭渡過經濟的難關；夫妻為要使全家生活得更更有秩序，更有快樂；一同捨棄自己特有的習慣。

三、彼此諒解。夫妻互相經常體諒雙方都對對方的心理和生理的變化與需要作相當的適應，不尋求自己的益處與方便。

四、彼此寬恕。夫妻雙方清楚知道，世上無一完人，各人有各人的軟弱和缺點；大家同居以後，有什麼衝突，就立刻設法消除；有什麼誤會，就馬上設法解釋；彼此之間，坦白誠實，絕不容許有嫉妒或者成見來阻礙夫妻心靈的交通；丈夫不小心，得罪了妻子，即使丈夫忘記請求妻子饒恕，妻子也自動饒恕他；妻子觸動了丈夫的怒氣，以後請求丈夫饒恕，丈夫反而請求妻子饒恕他。

現今是離婚之風盛行的時代，願你和你的終身伴侶却永遠過着幸福的，健康的，快樂的家庭生活。



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紐約給人最深刻難忘的印象，是那些高聳雲霄的摩天大廈。

筆者在大埠居住了十多年，此次初次漫遊紐約，對照之下，頓時感到大埠無所不小，紐約無所不有的印象；誇張一點說，自己彷彿置身於「混凝土的森林之中！」

在大埠，二三十層高的樓宇，已經很少見了；但在紐約則不然，六七十層高，却是紐約特有的現象。而最高的一座摩天大廈，要推被列為世界八大奇景的帝國大廈了。該樓高達一千二百五十尺，一百零二層，建於一九三一年，耗資四千一百萬元。一九五一年曾以五千一百五十萬元出賣，一九六一年又再次易手。

筆者記起詩人王之渙所作「登鶴雀樓」那首詩的名句：「欲窮千里目，更上一層樓。」自然不肯

放過機會，也乘興登樓遠眺盡覽紐約全景。我和摯友梁君一道，兩人付費三元，由女導遊帶領，乘升降機直上第八十六層。帝國大廈有兩個瞭望台；一個在第八十六層，另一個在第一零二層。據女導遊說，在第八十六層的瞭望台，男女接吻是會觸電的！可惜筆者此次東遊，沒有帶愛人同往，無法就地證實此說是否屬實；女導遊自然不肯「志願合作」，祇好半信半疑作罷了。

有關於帝國大廈的一些統計數字，也許讀者們是樂於知道的。前往帝國大廈遊覽的遊客，每年超過一百五十萬名，每年的遊客收費逾一百餘萬元；大廈裡面有九百多個辦公室，職員一萬六千人，僅是做打掃工作的女工，便有二百多個；裡面裝置七十二座升降機，六座電梯；一九五一年在大廈的頂層加建了一座二百二十尺高的電視塔，紐約市的七個電視台均利用這座電視塔；從地下至頂層有一千八百六十級梯；全樓有六千五百個窗，每月清洗兩次；三千五百英里長的電綫，差不多等於從大埠到紐約的來回路程；六十英里長的水龍；如果天氣晴朗，在第一百零二層的瞭望台，可以遠眺八十英里之遙！

餐館老板

被子斬死

(拿華打省卡連市特訊)

在本市經營餐館業之華人格連陳(譯音)，五十七歲，最近被其三十六歲兒子考活陳揮刀斬死。據聞考活陳近從鹽湖城退伍軍人醫院回來，不知因何原故與父親發生口角，竟持刀向其父親頭上猛斬。在該餐館工作之女企櫃見狀驚惶奔走，在附近商店報警，適有一休班之警察在該店當木工，該警察聞訊即向鄰近一酒保借一手槍馳往肇事地點，考活陳將其父親斬死後，竟揮刀向該警察追來，警察即向其開槍將其擊傷，送往阿哥醫院，生死未卜。

心中有數

筠筠

人口論與人口

西方學者喜歡強調人口論，認為人口過多，乃是社會貧困的主因。

但是，讓我們記一記這數字：據「美國新聞與世界報導」的計算，各洲中，每平方英里的平均人口是：

歐洲 一六七人
亞洲 一〇八人
非洲 二十六人
拉丁美洲 三十一人
人口最密的是歐洲。

如果你認為歐洲不能算是「最貧困」的一洲，那末，他們的「人口論」之論據，能值幾文錢，就不問可知了。

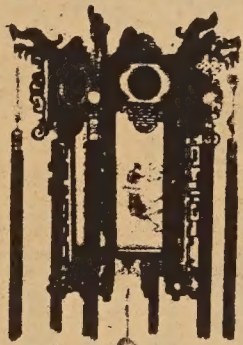


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華僑需要保持

的特色是什麼？

關宇

三藩市的華埠，是亞洲以外最大的華埠，她吸引着盈千累萬的遊客到這裏來觀光，替三藩市帶來不少的繁榮，也使這個位於太平洋前門的城市更富東方色彩。

以整個市而論，華埠雖列入貧區之一，但華人領失業金的比率并不比其他少數民族或白種人為高，華埠的建設也大多是在自力更生的情況下產生的，華埠沒有荷累市府，市府也沒有特別為華埠耗費過多少金錢。

所以華埠對三藩市而言，是百利而無一害的，可是最近市府的衛生局，工務局都向華埠進軍，要工廠、商店、民居都需合乎健康安全法規。本來，市府機構是打

正堂堂之旗向華埠進軍的，他們更可以說是為了華埠居民設想，有誰會反對「健康安全」呢？只是問題并不那麼簡單。衛生局檢查員往往「以偏概全」，借西報記者的筆，把華埠渲染為「陰暗的一面」，「污穢的一面」，我們試冷靜地想一想，如果華埠真如西報記者筆下那麼陰暗污穢。這難道對三藩市不也是一種玷辱嗎？

華埠應該有其本身特色的，否則不會吸引這麼多的遊客到這裏來。過去，美國無聊的電影及那些自命不凡，故作驚人之筆的記者們，把華埠描繪為煙窟、堂門、女奴、賭館的所在地，更歪曲地形容那些獐目暴牙長辮

子的中國人，拱手陰笑，他們以這些特色來為華埠宣傳，這是我們華人所不能接受的。

「支那民的機會」時代是過去了。中國人在美國的地位近年大大提高，華埠過去的污點也不再存在了。我們奇怪為什麼在廿世紀七十年代的美國記者筆下，還以陰暗、污穢的形容詞加在華埠身上？

即使華埠真如這些心中有歧見的記者們所描劃的一樣，這是誰之過？華人一向奉公守法，是一個標準的納稅人，政府沒有好好的照顧，平居樓宇建築不夠分配，老人院也沒有一座，現在訴苦埋怨的不是華人，而是政府機構，豈是合理？

華人有許多特色，華埠也有許多特色，只是這特色的一面，有歧見的記者們畧而不提，或輕描淡寫，一筆拉過，而誇張了「污穢的一面」。

過去美國人都喜歡欣賞華埠的病態特色，也有許多華人投其所好，供給這一類特色，比方那些旅遊社之類，他們把西人帶來華埠，總讓他們看那些橫街小巷，並加以描劃，說這是妓院遺跡

問答藥醫

漳炳朱

胃酸過多為甚麼也會引起消化不良？

答：在回答這個問題之前，首先介紹一下消化系統的器官是怎樣進行消化作用的。我們知道食物一進入口腔，消化作用就開始了，這是第一步的機械性與化學性消化。機械性的消化，即食物在口腔內被咀嚼及攪拌；化學性的消化，即唾液內含有的澱粉酶將澱粉分解為糊精及麥芽糖。接着食物由口腔進入胃，胃的消化作用亦包括機械性的胃蠕動及化學性的消化，胃內分泌鹽酸及僅能中和部份胃酸的鹼性液體，胃蛋白酶原，胃脂肪酶，胃凝乳酶原。食糜在胃內已成為酸性食糜經過幽門而進入十二指腸，在十二指腸內酸性食糜被胰液、膽汁及 Brunner 氏腺液中和與進一步消化。接着即進入小腸（空腸、迴腸），在小腸內亦有一些消化酶分泌，但主要為營養物的吸收。以後進入結腸，結腸的作用為吸收水分及鹽。最後存下的殘渣由直腸肛門排出。現在可以回答這個問題了，胃內的食物是在酸性環境下進行消化作用的，而腸內的食物是在鹼性環境下進行消化作用的。所以胃酸過多會加重腸內消化作用的負擔，如腸內的鹼性液體不足以中和這些酸性的食糜，則就發生了消化不良。

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本會已分派第三季儲蓄利息。而第四季存款又開始矣。吾人在美每覺創業維艱。但為建立基礎。則儲蓄最易。本會給息五厘。每月保險達一萬五千元。每季派息一次。每月十日以前存款由一日起計息。十日以後存款。則由收款之日起計利。本會又發行以三年為期之儲蓄證券。並以五千元為最低限額給息五厘二五。至於港九僑胞之非屬美籍民者。其存款免稅安全獲利。機會難逢。樓業按揭。義務估價。僑胞光顧。無任歡迎。

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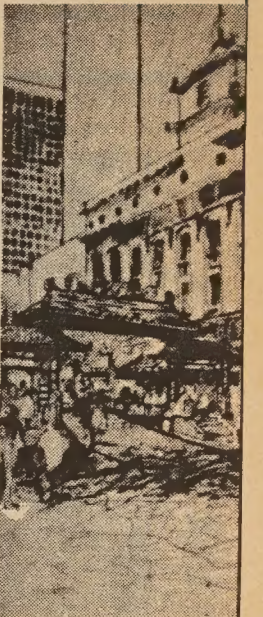
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兩種看法、一個結論

華埠牌樓面面觀



華埠牌樓開始建築了，這在一部份華僑看來，尤其是華埠社會工作人員們，是極不順眼的。他們認為華埠正急需款項做濟貧，教育，保健等工作，市府對這些不感興趣，反而動用一筆浩大的款項興建不能充飢的牌樓，實近乎「不道德行為」。而且華埠若有不健康現象，為甚麼還要廣事招徠，吸引別人來看家醜呢？

在另一方面看來，如不建築牌樓，是否市府會撥這筆款來援助華埠社會工作呢？據聞絕無此可能。因為這筆款是久已被指定為牌樓之用的，如果棄之不用，則這筆款會被「充公」，絕不會換個名目再利華埠，故此反對人士要知道：牌樓得失和社會福利事業關係不大。

如果反對派的確有心興辦某項工作，大可向其他政客提出要求，贊助某人選舉，換來一些應諾，不是美國政治討價還價最尋常的一面嗎？平情而論，我們亦不必為一座牌樓大喜過望，且看日本文化中心極大規模的興建，我們生活在華埠不能不擔心，牌樓一座是否能與他們競爭？是否挽回華埠吸引力與聲譽？是否提高溝通東西文化以至提高華裔地位？這都是僑胞們關切的問題。讓我們拭目以待吧。

華埠

人語



華埠北岸區的主任最近宣佈：這個由經輔會成立的社會服務組織，正在試辦一項計劃，在孟金街五百五十號美國銀行十樓，設立英語班，專門幫助男女僑速成補習英語，俾能解決就業問題。(下)

最近印度駐舊金山領事館致函江尼古報編輯，內云：「：女作家麗莎·合所著有關於印度一書，描述印度貧窮落後，乞兒到處皆是，餓殍滿途，很與事實不符。須知印度在經濟建設方面之所以緩慢，實由於採取「民主」方式進行云云。」該信刊出後不足一週，麗莎·合之書，已被印度政府禁止在印度銷售！所謂「民主」也者，如此而已。(于詹)

華埠牌樓的建築工程，經過多年的籌劃，已經在十月三日行了動土典禮。這個具有中國藝術色彩，堂皇奪目之建築物，將在不久之將來矗立在都板與勃斯街之間，將作為華埠的一個東方象徵，但能否吸引廣大遊客，增加華埠繁榮與東西文化交流呢？(白之)

九月廿一日東西報刊出印度人迫害華僑一文之前，本報記者曾數度走訪印度領事，可惜該領事三緘其口，不肯發言。第一次推說祇能書面答覆，請記者寄問題，該記者照辦後又說要先看東西報立場後才能回覆，記者又親自送上數期東西報，領事又說要向上峰請示。

印度領事確有難言之隱乎？抑或良心自責，不敢正視華人耶？(下)

月前一位親戚接到友人從香港來信，發覺這位仁兄竟把 Pato Pato 誤寫成 Potato (薯仔)！而他竟能收到，不能不歸功於郵差老爺的神通廣大矣！(福)

老友李君，因為一點小事跟太太吵了嘴，夫妻倆幾天來互不理睬。上個星期約了兩位朋友去釣魚散散悶氣。因為要早起，便留下字條給太太：

「阿英媽媽，明天五點叫醒我。——阿英爹。」

那知他得到的答覆是，翌日放在樓上的另一字條：

「阿英爹，現在正是五點鐘，請起床。——阿英媽媽。」(福)

十月二日中華總會招待中西記者，對益三文拿報所載「華埠的另一面」一文有所解釋。到會報界電台記者不下數十人，由梁普禮先介紹張文衛，張君繼而介紹七大會館主席，及後由中華法律顧問路易士照讀已發各記者之講詞，讀了不及數頁，即被在座記者請求「免讀」以省時間，繼而紛紛發問，路易士忙於應付，又因中華立場所限，對工會廠商事不便置評，記者不得要領，多有不耐煩跡象，記者會乃匆匆收場。

會後某同業嘆曰：「堂堂一個華埠，竟要老西出面做發言人，真丟臉！」(白之)

在工會與華埠廠商衝突中，有旁觀者謂：「廠商如欲與工會對抗，何不自助工友自組工會？」聽來有理，問題是有沒有人領先搖旗吶喊呢？(雷公)



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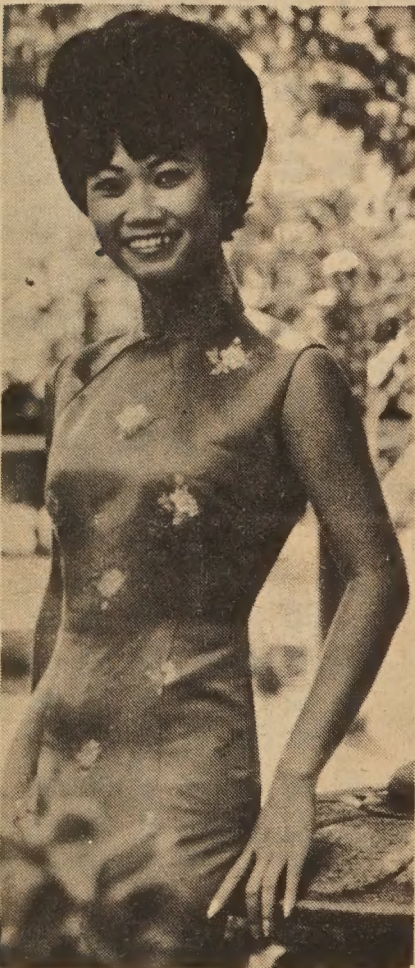
In this issue:

SIX CO.'S 'WHITE PAPER'

Eight held, burglar ring smashed

Amok son decapitates father

See English Section



A MATH MAJOR at American River College where she is a sophomore, Cecilia Chow is 20, 5' 2", and born in Canton.

二埠本星期六競選女皇，看誰奪得錦標歸。

本期要目

對華埠牌樓的幾種看法

華埠人語

怎樣避免離婚？

老人居美是苦是樂？

美國民意測驗顯示

總統聲望一落千丈

越戰的僵持局面是一大因素

(綜合報導) 由於越戰的不斷升級，美傷亡人數顯著增加，戰爭結束遙遙無期，在這種僵持的局面下，美國一些國會議員及美國人民，對於越戰的厭倦情緒越來越濃

厚，對於約翰遜總統的對越政策的批評愈來愈多；「鷹派」認為約翰遜總統不夠強硬，應以武力迫使胡志明就範；「鴿派」則叫呼停止轟炸北越，促成和平談判。

民意測驗結果 羅拔·肯尼迪領先

在最近的一次蓋立普民意測驗中，對於「你喜歡那位做一九六八年的民主黨總統候選人？」這個問題，結果，羅拔·肯尼迪佔百分之三十九；約翰遜佔百分之三十七；高堡佔百分之八；

漢非利佔百分之六；麥納馬拉佔百分之五；無意見者佔百分之五。如果把這個名單縮小，結果，羅拔·肯尼迪佔百分之五十一，而約翰遜總統僅佔百分之三十九，無意見者佔百分之十。

聯大代表主張越戰降級

在這一屆聯合國大會中，美國的親密盟友加拿大代表，在大會發言，主張越戰降級，以便「打開和平談判的大門」，其他各國代表如丹麥、瑞典、桑馬利亞、印尼和肯尼亞的代表亦採取同一立場，認為停炸北越，可能導致雙方和平談判。雖然，這一步驟可能冒「有限度的危險」，但美國是世界第一強國，是足有能力冒這個危險的，連國防部長麥納馬拉也承認轟炸北越收效不大，就更加值得冒停炸所能引起的惡果。紐約時報在其一篇社論中寫道：「現在正是美國接受盟友的意見，表白自己對和平談判的願望的時候了。」

約翰遜總統 辯護對越政策

(美聯社美京消息) 約翰遜總統最近在一次演說中，為他的對越政策辯護，指出那些抨擊他的人主張「廉價而迅速地」解決國內外困難，是一種「不負責任」的表現。並說，明年大選「將是對美國一個考驗的時刻」，美國人民將在他們的投票中，選擇由民主黨領導下走向進步，抑或放棄國家的希望，走向「不動與反動」。

稅

(紐約時報華盛頓消息) 約翰遜總統之加稅提案，下議院撥款委員會以二十對五票暫時將之擱置，待約翰遜總統與國會同意如何削減聯邦開支之後再行討論。這對於約翰遜總統是一種很意外的打擊。

寮國總理反對

「麥納馬拉防線」

(寮國永珍消息) 寮國總理蘇發拿富馬日前宣稱：對於美國目前在越南建築一堵防線，直達寮國之南部以制止越共滲透之計劃，寮國將竭力反對。他認為這條叫做「麥納馬拉防線」祇能「擴大越戰」，最後他補充說，他已經獲得美國當局的保證，尊重寮國的中立云。

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